

MILTA CHADTA

Chidushim compiled from the discourses
and teachings of the Admor Harav
David Chai Abuchatzzeira Shlita



Torah Novelties

A novel and wonderful principle
on the *parashah*

Guard the *Kedushah* of the *Tzelem Elokim*, and You'll Be Protected from Wild Animals

– וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם ה' נִקְרָא עָלֶיךָ וַיִּרְאוּ מִמֶּךָ (כח י')

“Then all the people of the earth will see that the name of Hashem is called upon you, and they will fear you.”

The Ohr Hachaim writes on the *pasuk* וְרָאוּ כָּל עַמֵּי הָאָרֶץ: “This means to protect oneself from transgressing *mitzvot lo taaseh*. If a person guards himself from sinning, the *tzelem Elokim* stays on his face and all people and animals fear him. On the other hand, if a person acts detestably, the *tzelem Elokim* is removed from him, as we find regarding Kayin (*Bereishit* 4:14) וְהָיָה כָּל מוֹצְאֵי וְגו'.”

Every Jew has the *tzelem Elokim* imprinted on him, and if he guards himself with *kedushah* and *taharah*, this *tzelem* will shine in him and will help him in all his ways.

The *pasuk* states (*Bereishit* 9:2) וּמוֹרָאֲכֶם וּחְתָּכֶם יִהְיֶה – “all the animals will fear and dread you,” meaning the animals will fear the *tzelem Elokim* imprinted on him, and they won't harm him.

[This is the deeper meaning of the Gemara (Shabbat

151b): אמר רמי בר אבא, אין חיה שולטת באדם עד שנדמה לו כבהמה, שנאמר (תהלים מט יג) אדם ביקר בל שנדמה לו כבהמה, שנאמר (תהלים מט יג) אדם ביקר בל – “Rebbi Rami bar Abba said, an animal can only overpower a person if he appears to it as an animal, as the *pasuk* writes: ‘But man does not abide in honor, he is like the beasts that perish.’”

See also Zohar (Yitro 71a): All those who don't sin, the image on their face doesn't change from the image Above, and all creatures fear him. But when people sin, their image changes and they are therefore scared from other creatures, because the image has been removed from them, and the animals can overpower them since they don't see on him the image of Above.]

Consequently, there were *gedolei Yisrael* who merited supernatural experiences when animals saw their *tzelem Elokim*, as is related about the Ohr Hachaim that the city chief threw him into a lions' den, yet the lions didn't touch him.

If a person guards himself with *taharah*, the *tzelem Elokim* shines on his face and all fear him. He only fears wild animals if he caused this *tzelem* to depart from him.

The **Pnei Yehoshua** was walking one morning to shul, enwrapped in his *tallit* and wearing *tefillin*, when he encountered a dangerous lion. But the Pnei Yehoshua wasn't worried; he merely uncovered his face, and when the lion saw his holy image, it fled.

The Angel of the Sea Fears the Tzaddik

A similar tale is told about **Rav Elazar Rokach**, the **Maaseh Rokeach**, who was once at sea and a heavy storm broke out. The ship struggled to stay afloat as the gigantic

waves struck against the boat, and the boat seemed to be doomed.

As the danger increased, the Maaseh Rokeach went to the deck, looked into the waters, and he moved his hat to the back of his head, saying, "I want the *sar shel hayam* (the angel over the sea) to see the *tzelem Elokim* on my face." Indeed, the storm immediately subsided!

[See Zohar (Introduction 13b): "When a person has the image on him, he can rule over all creations with that image, as the *pasuk* says **יִהְיֶה עָלֶיךָ כָּל חַיַּת הָאָרֶץ** – 'all the animals will fear and dread you,' all fear and tremble from that image that is imprinted on him."]

Milta D'Peliah

The Importance of the Lowly Generations

One who contemplates the *avodah* of former generations, can ask: What is our *avodah* worth in comparison to that of the earlier generations?

Rav Chaim Vital asked his Rebbe the **Ari Zal** this very same question: We see the high levels of the former Tzadikim, how they distanced themselves from even the slightest *pegam*, and how many fasts they undertook for not serving Hashem properly. If so, our *avodah* is worthless in comparison to theirs!

The Ari Zal answered: The previous generations had much higher *neshamot*, and therefore a much higher *avodah* was expected from them. But as the years pass, less *kedushah* is in the world and the *neshamot* are lower, which is why even a small *avodah* of the later generations is exceptionally important in Heaven.

Even the single sigh of a Jew who grieves his insignificant *avodah*, is extremely revered in Heaven, and is desired like the *avodah* of those from the earlier generations.

[The **Izhbitza Rebbe** said, he heard from his Rebbe **Rav Simcha Bunim of Peshischa**, the later generations have a unique virtue over the previous generations: Although the minds recede over the years, the *nekudah* in the heart is much wider and become more refined (Pri Tzaddik *Va'etchanan* 21).]

Be'raza De'echa"l

Torah hints
on the *parashah*

Klal Yisrael Have the Power of the Tzadikim, the Tzadikim Have the Power of Klal Yisrael

וּבֹאֵת אֶל הַכֹּהֵן אֲשֶׁר יְהִיָּה בְיָמִים הָהֵם וְגו' הַגְדַּתִּי
("You will come to the kohen of your times ... I recite today before Hashem your G-d...")

All one's *avodat Hashem* is from the power of the Tzadik who is *mashpia* on all those who are close to him, and on the other hand, all the *madregot* of the Tzadik are from the power of *klal Yisrael*.

With this, the *Divrei Yechezkel* (s.v. *uvata*) explains the *pasuk* הַגְדַּתִּי הַיּוֹם וְגו' ואמרת אליו הגדתי היום וְגו' – "You will come to the kohen of your times ... I recite today before Hashem your G-d," the *pasuk* writes "before Hashem your G-d" instead of "Hashem my G-d."

He explains, the person bringing *bikurim* is telling the *kohen*, that he only merited to bring these *bikurim* from the power of "Hashem your G-d," because Hashem rested His Name on you, the Tzadik, and all my *avodah* is from "Hashem your G-d."

However, the *pasuk* then says that the *kohen* takes the *bikurim* and places it לפני מזבח ה' אֵלֶיֶךָ, before the Mizbeach of Hashem your G-d, here the *kohen* attributes the honor to *klal Yisrael*, that his whole power is from *klal Yisrael*, that Hashem has rested His Name on them.

The Power of the Tzadik is from Those Who Believe in Him

The more we believe in the power of the Tzadik, the more power he has to be *mashpia* goodness to all those who cleave to him, since the power of the Tzadik is from his *talmidim* who believe in him.

Rav Yitzchak of Vorka cited the *pasuk* (*Shemot* 18:21) וְאַתָּה תְּחַזְּקֵהוּ, וְאַתָּה תְּחַזְּקֵהוּ מְכַל הָעָם, saying, וְאַתָּה תְּחַזְּקֵהוּ, what the Tzadik sees with his *ruach hakodesh*, is מְכַל הָעָם, in the power of his *talmidim* and followers.

How Much He Realizes

that He Can't Fathom His Rabbi,

that is How Much He Receives from His Rabbi

Chazal tell us (*Moed Katan* 17a), (מלאכי, "כי שפתי כהן ישמרו דעת ותורה יבקשו מפיהו כי מלאך ה' צבאות הוא, אם דומה הרב למלאך ה' יבקשו תורה מפיו ואם לאו אל יבקשו תורה מפיו" – "The *pasuk* says, 'For a *kohen's* lips shall guard knowledge, and teaching should be sought from his mouth, for he is an angel of Hashem,' meaning that if the Rabbi resembles an angel, seek Torah from him, but if not, don't seek Torah from him."

Asked Rav Zusha of Anipoli, an ordinary person has no idea what an angel is, so how can he know if his Rabbi is like an angel or not?

He answered, this exactly is what the Gemara is saying: If a person understands that his Rabbi is similar to an angel and he cannot fathom his greatness, then he can learn from the mouth of that Rabbi and receive Torah from him. But if the *talmid* doesn't subjugate himself before his Rabbi as one would before an angel, he cannot learn from his Rabbi and receive Torah from him.

The Closer He is to the Tzadik, the More He Receives from the Tzadik

When filling a bottle from a pipe, the bottle must be placed close to the pipe, otherwise it won't receive what is poured from the pipe.

Similarly, said Rav Shalom of Belz, regarding the *hashpa'ah* received from the Tzadik. The closer one is to the Tzadik, connecting to him and cleaving to him, the more *kedushah* and *berachah* one receives from him. Therefore, a person must take great care not to distance himself from the Tzadik, so that the *hashpa'ah* isn't lost.

The Tiferet Shlomo (Yitro s.v. *ani*) quotes Rav Moshe Leib of Sassov (Likutei Ramal *Miketz*) on the *pasuk* (Bereishit 44:17) והאיש אשר נמצא הגביע בידו *for a vessel to receive, it must be below the vessel that is pouring into it, because if it is higher than the other vessel, it won't be able to receive.*

Similarly, if the *talmid* is humble and subjugates himself to the Rabbi, he will be able to receive from him, but if not, not.

With this Rav Moshe Leib explains the Mishnah (Avot 4:4) מאד מאד מלא שפיל רוח, since one vessel can only receive from another vessel if it is lower than that vessel, and similarly to receive from another person one must hold oneself lower than him, therefore a person should be מאד מאד שפיל רוח, extremely low, and then he will be able to receive from everybody.

Therefore, והאיש אשר נמצא הגביע בידו, the one who is low and holds the goblet, the receiving vessel, הוא יהיה לי עבד, he will be able to receive from every person, ואתם עלו לשלום אל אביכם, and that way he will be able to rise up to Hashem.

How Much He Fears His Rabbi, that is How Much He Receives From His Rabbi

However, the *talmid* must be careful not to come too close to his Rabbi. On the contrary, the more he fears his Rabbi, the more he receives from his Rabbi.

Rav Menachem Mendel of Rimanov explains the Mishnah (Avot 4:12) מורא רבך כמורא שמים – “One should fear the Rabbi as one fears Heaven,” one can learn from the celestial bodies how to fear one’s Rabbi. The moon receives its light from the sun, but when it approaches the sun, its light is not as strong as when it moves away from the sun. Similarly, the more the *talmid* fears the Rabbi and doesn’t come too close to him, the more *shefa* he receives from the Rabbi.

One Who is Connected to the Tzadik, it is as if He Stands Before Hashem

Another virtue in being connected to the Tzadik, is that it is considered as if he stands before Hashem.

The Yerushalmi writes (Shabbat 1:2) כל האומר מפי אומרה יהא רואה בעל השמועה כאלו הוא שמועה מפי אומרה יהא רואה בעל השמועה כאלו הוא – “Whoever cites a Rabbi should imagine as if he is standing in front of that Rabbi,” and if so, if he connects with the Tzadik it is as if he is standing in front of the Tzadik.

The Tzadik never forgets Hashem, as Rav Shalom of Belz said on the Mishnah (*Peah* 6:4), לפניו אינו, לפניו אינו, a Tzadik who Hashem is always לפניו, he is always standing before Hashem, אינו שכחה, he won’t forget Hashem.

Since the Tzadik himself always has in mind that he is standing before Hashem, the person who has the Tzadik in his mind is also considered as if he is standing before Hashem.

Whoever is Connected to his Rabbi, Cleaves to Hashem even at Home

Not only when a person is physically close to the Tzadik is he connected to the Tzadik and receives from his *shefa*, but also when he is at home he must also be connected to the Tzadik, so as not to cease the *shefa* that he receives from the Tzadik.

Rav Menachem Mendel of Kosov writes in his *sefer Ahavat Shalom* (*Vaetchanan* s.v. *lech emor*) on the *pasuk* (5:27,28) לך אמור להם שובו לכם לאוהליכם – “Tell them they should return to their tents and you stay here with Me,” this is the command to *Bnei Yisrael* that שובו לכם לאוהליכם, even when you return home, ואתה פה עמוד עמדי, you should remember the Tzadik who is constantly standing before Hashem.

If they connect to their Rabbi even when they are distanced from him, they will then merit to be before Hashem in whatever they do.

Serve Hashem Leshem Shamayim

את ה' האמרת היום להיות לך לאלקים וללכת בדרכיו וגו' (כו יז) – “You have selected Hashem this day to be your G-d and to go in His ways.”

A person must take extra care when performing mitzvot, that his mind should be directed exclusively to serve Hashem, and not have any other thoughts aside to cause pleasure to Hashem.

The *pasuk* states (*Mishlei* 3:6) בכל דרכיך דעהו – everything you do, your mind should be totally to know Hashem, and not to have any other thoughts.

Similarly, when at prayer, one may not fear anything else except Hashem.

The *Noam Megadim* (*Ki Tavo s.v. et Hashem he'emarta*) writes in the name of his father, Rav Yaakov Horowitz of Shinova, when a person prays he is standing before Hashem and the *Shechinah* is in front of him. Therefore, על פני, when praying to Hashem, לא יהיה לך אלהים אחרים, if one thinks about other people who see him, it is as if that person is more important to him, as if he is making that person a god and as if he is praying to that person.

With this he explains our *pasuk* וללכת בדרכיו ולשמור חוקיו ומצוותיו ומשפטיו ולשמור בקולו, even if he goes in Hashem's ways and keeps all the mitzvot, בדרכיו, ולשמור חוקיו ומצוותיו ומשפטיו, he still has to be careful to be ולשמור בקולו, to listen to that voice we heard at Sinai לא יהיה לך אלהים אחרים על פני, not to have any other *kavanah* other than Hashem when serving Him.

Directing One's Thoughts Only to Hashem Brings Forward the *Geulah*

Bringing forward the *Geulah* also depends on directing one's thoughts only to Hashem.

The Gemara relates (*Sanhedrin* 98a), Mashiach told Rabbi Yehoshua ben Levi that he will come to redeem Yisrael היום – “today.” When Rabbi Yehoshua ben

Levi saw that Mashiach didn't come, he asked Eliyahu Hanavi what happened. Eliyahu explained that every day is potentially a day for the coming of Mashiach, if we do *teshuvah*. That is what Mashiach meant by היום, as is written (*Tehillim* 95:7) היום אם בקולו תשמעו – “today, if you listen to His voice.”

We could explain that היום אם בקולו – “His voice” means the voice heard at *matan Torah*, לא יהיה לך אלהים אחרים, which alludes to directing one's thoughts exclusively to Hashem. If we do so, we will merit the *Geulah*, היום אם בקולו תשמעו – “today, if you listen to His voice.”

And that command לא יהיה לך אלהים אחרים על פני continues every day, as *Chazal* say (*Sanhedrin* 17a) on the *pasuk* (5:19) קול גדול ולא יסף, that this sound heard at Sinai never stops.

Hashem Remembers the Mitzvot and Sins that a Person Forgets

“I didn't transgress your mitzvot, and I didn't forget.” – לא עברתי ממצותיך ולא שכחתי (כו יג)

When the Ahavat Yisrael of Vizhnitz met with Rav Yoel of Satmar, the Ahavat Yisrael mentioned the teaching of the *Kedushat Levi* of Berditchev on the Rosh Hashanah *tefillah* הוא זוכר כל הנשכחות אתה – “You remember everything that is forgotten,” if somebody performs a mitzvah and remembers it, arrogantly seeking credit for doing the mitzvah, Hashem forgets it; similarly regarding an *aveirah*, if a person sins *chalilah* but always remembers it, in compliance with the *pasuk* (*Tehillim* 51:5) וחטאתי נגדי תמיד, Hashem, as if to say, forgets the sin he transgressed.

This is what the *tefillah* says, כי, Hashem remembers what people forget. If they perform

mitzvot and think they don't think they deserve any reward for them, Hashem remembers those mitzvot, and on the other hand he remembers the sins that a person forgets and doesn't seek to rectify.

When Bringing Bikurim, He Confesses for Not Realizing How Minimal Are His Actions Relative to Hashem's Chessed

The Satmar Rebbe responded that he now understands why the *pasuk* writes at *vidui maaser*, לא שכחתי – “I didn't transgress your mitzvot, and I didn't forget.” If this is a *vidui*, one does he mention the mitzvot he performed? He should mention the sins!

But following the words of the Kedushat Levi it is understood: The person is confessing, לא שכחתי, I performed all the mitzvot, but sadly ולא שכחתי, I didn't forget the mitzvot I performed, and instead I sought credit for doing them.

Rather, I should have realized that however much I do for Hashem is nothing in comparison to what He does for me. That is his confession.

Great Tzadikim Understood How Minimal Their Avodah is in Respect to What We Are Obligated to Do

Great Tzadikim strove to instill in their hearts this concept, that whatever they do is nothing in comparison to the *chedsed* Hashem does for us. Even if a person performs a mitzvah, how does he know if Hashem will accept it? Perhaps his sins will prevent the mitzvah from rising up to Hashem.

The Kamarna Rebbe writes in his Heichal Haberacha (Ki Tissa 276b), that the Chozeh of Lublin warned him to do *teshuvah* before every *tefillah* or Torah study session.

One of the Kamarna Rebbe's

talmidim relates that he heard his Rebbe after midnight and before he started learning, moaning with bitter tears: “*Ribono shel Olam!* Perhaps I am of those who the *pasuk* state וְלֹרְשָׁע אָמַר אֱלֹהִים מַה לָּךְ לִסְפֹּר חֻקֵּי – ‘Hashem says to the *rasha*, why do you learn my Torah!’”

By recognizing one's sins and low level, he is protected from haughtiness, as the Chozeh of Lublin said (ibid), “There is nobody in the world worse than me! Even if an angel tells me that I am a Tzaddik, I won't believe him. And even if Hashem Himself says I am a Tzaddik, I will only believe Him for that moment, since it is so easy to fall the next moment into the deepest hell, *chas veshalom*.”

The Gate to Enter Avodat Hashem is by Knowing One's Lowliness

In connection to this, the Noam Elimelech (Likutei Shoshanah s.v. *pitchu*) says on the *pasuk* (Tehillim 118:19) פָּתַחוּ לִי שַׁעֲרֵי צְדָק: The higher the Tzadikim climb in serving Hashem, the more they realize how they cannot reach the perfect *avodah*, since perfection in mitzvot is infinite. This is hinted in the *pasuk*, פָּתַחוּ לִי, the Tzadik prays that the gates of *avodah* should be opened for him, as he thinks he has not even started to serve Hashem correctly, and they answer him, הִנֵּה הַשַּׁעַר, this itself is the main *avodah*, to know that he cannot reach the perfect *avodat Hashem*, because of its infinity.

We can now understand why Tzadikim don't take credit for any of their mitzvot, since they realize how low they are in comparison to Hashem's *chedsed*.

And if the Tzadikim relate to their mitzvot in this manner, what can we say about our *avodah*!?

May Hashem merit us to subdue our arrogance and serve Hashem correctly and perfectly, Amen.



יֵשׁ לְאֹדֶר עַיִן מִכֵּן אֹדֶר לְיִשְׂרָאֵל
© כָּל הַחֲבוּתוֹת שֶׁמִּנְדְּרוּת
אֵין לְהַעֲמִיק אֶל הַמִּשְׁטָח הַלֵּא אִישׁוֹר
מִפְּדֻשׁ בְּכֶסֶד מִכֵּן אֹדֶר לְיִשְׂרָאֵל